

STRATIFICATION IN *SATAKAS* 1-20 OF THE *VIYĀHAPANNATTI*

§ 1. Studies in the stratification of the *Viyāhapannatti* are connected with the names of A. Weber (1866), W. Schubring (1926), J. Deleu (1970), and K. K. Dixit (1972)¹. In the course of this discussion, the distinction between *satakas* 1-20 (« nucleus » = 76,78% of the work), *sataka* 25 (= 8,46%), and *satakas* « 21-31, minus 25 » (= 14,76%) has come to stay. It is also in this context that the title of our paper is to be understood. The entire *Viyāhapannatti* covers 43,18% of the 11 *angas*, and 22,61% of the entire *Svetāmbara Āgama* (canon in the sense of the Suttāgame Edition).

Any study of the work, more particularly one which is concerned with stratification, focusses attention also on general methodic problems. Shall we base our arguments on smaller or bigger units within the work, on structural criteria or on content criteria, on phraseology or on meaning, on dogmatical portions or on narrative portions? In our present paper, emphasis is on relatively small units (« passages », consisting of one or several *sūtras*: § 7), not on broad sections; on contents (mainly in the sense of « topics »: § 3) rather than on structure. Phrases or formulaic elements have been duly considered (§ 4), and the narrative portions received as much attention (§§ 4-5) as those concerned with the dogma. It is, however, obvious that we supply « prolegomena » to a monograph on the *Viyāhapannatti* rather than a study which by itself has the character of a monograph.

1. For A. WEBER, *Über ein Fragment der Bhagavati*, Berlin, 1866-67 and W. SCHUBRING, *Worte Mahāvīras*, Leipzig, 1926, also *The Doctrine of the Jainas*, Delhi, 1962, refer to J. DELEU, *Viyāhapannatti (Bhagavati)*, *The Fifth Anga of the Jaina Canon*, Introduction, Critical Analysis, Commentary and Indexes, Brugge, 1970 (Rijksuniversiteit te Gent, Fac. Lett. 151), pp. 9, 12 and 15. A review article on J. DELEU's monograph by K. K. DIXIT appeared in « Sambodhi », 13 (1972), pp. 59-78. The author is indebted to Prof. K. BRUHN with whom he could discuss some methodic problems (relevant to the present paper) during his stay in Berlin after the Strasbourg Symposium.

§ 2. We have divided our material in three groups of text pieces (« categories I-III ») standing for so many different layers. The pieces or « passages » (11, 9, 31 passages in categories I-III respectively) are the real literary units with whom the study is concerned (§§ 6-8). They are not uniform in character (as would be seen from a more detailed enquiry). Some of the passages are short (10-15 lines), some intermediate, and some rather long, see § 6. Some are interrelated (and interrelation has many different forms, see again § 6), some are separate or isolated. Some have narrative elements supplying the frame and connected with the frame, some have narrative elements embedded in the instruction.

Such differences are the outcome of the general situation in the *Viyāhapannatti*. There has always been scepticism concerning the logic in the arrangement of the material by the ancient redactors². On the other hand, scepticism regarding the relative uniformity of the literary material has been less explicit. There are a number of questions:

The smallest units are often referred to as « dialogues », but what does « dialogue » mean in the case of a text such as the *Viyāhapannatti* and how shall we establish our units if the « dialogues » do not serve this purpose²? Again the material has been classified according to various « types » and « subdivisions » (« types of passages », « subdivisions of stories »), but how far does such a morphology help us? Cases of well-defined groups — i.e. simple cases — are rare³, and one of our tasks seems to be to isolate — throughout the vast text material — small but truly uniform groups of passages. In that connection, we have also to rely on indirect (external) criteria which are not missing in the *Viyāhapannatti*: reference tendencies (which works or parts of works are quoted, by *jāva* etc., in the relevant group of passages?) as well as parallels in the usual senses (establishing within the *Viyāhapannatti* a group of connected passages by relating them to some other canonical tract). The more general category-terms must also be used cautiously. If we say for example « narrative portions », we have to distinguish between fiction and semi-historical matter, between true stories and catechetical fabrications, between mythology (true events with the gods as characters) and theology (static descriptions of individual gods, classes of gods, regions in the heaven). Nor is this all. On the textual plane we have to distinguish between « prototype stories » and mere variations, between text which is actually supplied and text which is merely quoted (*jāva* etc.). That both techniques converge to some extent is an additional difficulty in our description. The progress of studies in this field forces us to be very explicit and to discuss all these issues in a more than casual manner.

§ 3. The eleven passages of category I cover a fairly wide range of topics: *jīva* / *ajīva*, *siddha* / *asiddha*, *loga* / *aloga*, primitive forms of

2. E.g. DELEU, 1970, § 21: loose and associative combination of text pieces.

3. DELEU, 1970, § 18: *anna-utthiya* passages; *ibid.*, § 20: *iddhi* questions.

the *āvaśyaka* concepts (*sāmāīya* etc.), *nava-paya* (irrevocabile factum), *paūṭṭa-parihāra*, etc. These topics present a stage in the development of Jaina thought which may be called « primitive ». They do not yet reflect the standard form of the Jaina doctrine as found in most (though not in all) canonical works.

In the nine passages of category II, the topics are in line with the standard form of the Jaina doctrine but include some indications of earlier views. Category II is largely connected with stories (passages) on the « refutation of dissidents »⁴, although the chronological category is not coterminous with the literary group (see below). The passages of category II reveal the fact that the Jaina tenets were severely disputed at the time of their canonization. The topics which occur, disputed or otherwise, are the following (loose arrangement): *nava-paya*, *atthi-kāya*, *poggala*, *jīva*, *veyaṇā*, *iriyāvahiya* / *saṃparāīya*, *āuya*, *kiriya*, *tiviha*-formula, *paccakkhāṇa*, *saṃjama*, *sīla*, *suya*, *jāgariyā*, *jīva-bandha*, *kamma-pagaḍi*. From amongst the opponents we mention only the *do-kiriya-vādins*. For earlier traces of such discussions we refer the reader to the *Sūyagaḍaṅga*⁵.

There are fifteen *anna-utthiya* passages in all. Category II has seven (one irregular), and category III has eight (again one irregular). In the « regular » stories, Gautama Indrabhūti merely quotes the views of dissidents, and these views are afterwards refuted by Mahāvīra. The two « irregular » stories are not connected with this pattern. They contain an element of action, and the *anna-utthiyas* can be called « characters » of the stories⁶. It is possible that the *anna-utthiya* passages, or the *anna-utthiya* « genre », originally had a different character (more action, earlier versions of the Jaina topics).

In the thirty-one passages of category III we have to distinguish in matters of chronology between the *stories* (i.e. stories functioning as frames) and the *instructions* (dogmatical topics, a few stories). We mention the following topics: life-span and breathing of the various classes of beings, HAMG⁷ patterning in general, *uvavāyas* of the gods, different Indras, *itthi-veda* / *purisa-veda*, *poggalas* with *vises'-āhiyā* pattern, various complex subjects with ramifications (fivefold *kiriya*, *kāla*, *paṃāṇa*), seven *saṃudras* and seven *dvīpas*, five *astikāyas*, threefold *ajñāna*, *mahā-vratas* / *sthūla-vratas* (twofold distinction of the five *vratas*). These topics are later than those of categories I-II. However, the *framing stories* contain (in most cases) early features, and we get the impression that historical meetings and dialogues have been transformed into the highly standardized accounts which we now have before

4. « Dissident » for *anna-utthiya*, DELEU, 1970, § 18.

5. *Sūyagaḍaṅga* I, 10, in *Suttāgame* I, p. 125; II, 1, pp. 138 and 140 foll.; II, 2, p. 147.

6. See §§ 6-8 for further details.

7. HAMG = hell-being(s), elementary beings and animals, human being(s), god(s) and goddess(es).

us. There are various indications which favour such a theory (mainly « external » criteria in the sense of § 2: connection with the framing stories of category I, etc.).

§ 4. « *mokṣa*-accounts » (as they occur at the ends of many stories) demonstrate that even apparently insignificant features may have some bearing on the relative chronology. In the *mokṣa*-accounts we are told that the recipient of the Jaina teaching is liberated either in this very existence (often *savva-dukkha-ppahīṇe* formula, e.g. compare passage no. 4) or that he will be released in the region of Mahāvīdeha after an intermediate existence as a god (often *dukkhāṇam antaṃ karehiti* formula, e.g. compare no. 7). Such conclusions occur in passages of categories I and III. In the former category they have normally been added to an older conclusion (*appāṇam bhāvēmāṇe viharai* formula, compare again no. 7). There are variations in the phraseology which cannot be discussed in the present context. On the whole, the *-ppahīṇe* formula was meant for monks and the *karehiti* formula for lay-persons. It is obvious that the *mokṣa*-accounts are later additions to the stories. In the case of non-believers, we have statements regarding rebirths in hell-regions. *Mokṣa*-accounts are also found in other canonical works. *Sūyagaḍaṅga* and *Dasaveyāliya* show an early stage in the development of this feature⁸.

§ 5. Stories of the type « god-formerly-monk » are not rare in the *Āgama*. Often the renunciation of the monk (= former existence of a particular god) is described in greater or lesser detail. This occurs thrice in our corpus: Mahabbala (nos. 35-36), Gangadatta (no. 43), and Kattiya (no. 46). The three stories belong together (there are of course differences in their catechetical frames, but these can be ignored in the present context). The stories are later additions (and probably belong to a specific type of such additions). This material is much later than the material described in § 4.

The three stories (all devoid of genuine narrative interest) together cover 344 lines (only « monk-plus-god » or story proper, not the other elements within the respective *sūtras*), viz. 253, 31, and 60 lines respectively. The Mahabbala story alone is longer than the 9th *anga* (*Aṇuttaro-vavāyīdasāo* = 226 lines) and interesting mainly on account of its textual parallels with the *Kappasutta* (dreams etc.)⁹.

§ 6. A list of our 51 passages will be found in § 7, and tables covering the same material have been added in § 8.

In § 7 we mention the number of our passage, the quotation in terms of the traditional subdivisions, the beginning and end in the Suttāgame Edition, the category, the caption chosen by us for easier

8. *Sūyagaḍaṅga* pp. 158, 4 (*-ppahīṇe*); 159, 11 (*-karehiti*); 157, 22 (*-viharai*); *Dasaveyāliya* 3, vss. 13-15 (13c: *savva-dukkha-ppahīṇaṭṭhā*).

9. For « *iddhi*-questions » (as found in the frames of nos. 43 and 46) refer to DELEU, 1970, § 20. For the « god-formerly-monk pattern », refer also to our nos. 12-15.

reference (« *nava-paya* » etc.), and the section in J. Deleu's monograph which mentions or explains the term or name chosen as caption (J. Deleu's section may or may not coincide with our passage). The sizes of the passages can be calculated easily (pages of the Suttāgame Ed. have normally 30 lines, in a few cases somewhat less). Thus our no. 1 has 15 lines (a short passage), while no. 42 has 932 lines (our longest passage).

Different passages are often connected, but there are so many types of interrelation in the *Viyāhapannatti* that we can only enumerate some obvious cases. In the first place we mention the 15 *anna-utthiya* passages (nos. 3, 5, 6, 8, 10, 17, 19, 20, 23, 24, 27, 28, 29, 44, 45; nos. 27 and 28 are irregular) which have been marked by « AU » both in § 7 and § 8. In some cases different passages are connected with the same topic (3+17, 19+24, 28+44+50). The connection of nos. 35-36, 43, and 46 has been mentioned in § 5. Nos. 11-15 treat the subject of the various Indras. No. 36 is contained in no. 35.

Some of the longer passages have their own colophons (ending in *samatto/samattā*, and appearing at the end of the passage or somewhat later): nos. 7, 11, 30, 32, 36, 42. Thus the colophon of no. 11 runs *Moyā samattā* and appears after *sūtra* 140.

In spite of the peculiar character of the *Viyāhapannatti* (development of the literary material, methods of the redactors) it seemed useful to demonstrate, in the form of tables, where exactly our passages are to be found (§ 8). Our 51 passages are confined to 16 out of those 20 *śatakas* which form the « nucleus » of the work (no occurrences in *śatakas* 4, 14, 19, 20), and again to 37 out of the 266 *uddeśas* contained in the « nucleus » (even *śatakas*-with-passages having many *uddeśas* without passages).

§§ 7-8 will also enable the reader to find those very late passages of *śatakas* 1-20 which have not been incorporated into our corpus (intervening lines and *sūtras*).

§ 7. List of passages.

- No. 1. - - - - 1, 1, 8 = Suttāgame Ed., pp. 384, line 18 — 385, line 8.
 - - - - - Category I. - - - - - *nava-paya* (Deleu, 1970, I, 1, 1).
- No. 2. - - - - - 1, 6, 53 = pp. 403, 9-404, 5. - - - - - Cat. I. - - - - - *Roha*
 (I, 6, 4).
- No. 3. - - - - - 1, 9, 75 = pp. 411, 25-412, 10. - - - - - Cat. II. - - - - - AU.
 - - - - - *do āuyāṃ*, 1 (I, 9, 4).
- No. 4. - - - - - 1, 9, 76 = p. 412, 10-413, 18. - - - - - Cat. I. - - - - - *Kā-*
 lāsa Vesiyaputta (I, 9, 5).
- No. 5. - - - - - 1, 10, 80 = pp. 414, 11-415, 18. - - - - - Cat. II. - - - - -
 AU. - - - - - *poggala* (I, 10, 1).
- No. 6. - - - - - 1, 10, 81 = pp. 415, 18-27. - - - - - Cat. II. - - - - - AU.
 - - - - - *do kiriyāo* (I, 10, 2).

- No. 7. ----- 2, 1, 90-95 = pp. 417, 17-426, 10. ----- Cat. I. -----
Khandaga (II, 1, 6a).
- No. 8. ----- 2, 5, 99 = pp. 426, 22-427, 15. ----- Cat. III. -----
 AU. ----- *do vedā* (II, 5, 1).
- No. 9. ----- 2, 5, 106-110 = pp. 427, 30-431, 18. ----- Cat. I. -----
 ----- *Tungiyā* (II, 5, 5).
- No. 10. ----- 2, 5, 112 = pp. 431, 26-432, 10. ----- Cat. III. -----
 AU. ----- *Vebhāra* (II, 5, 7).
- No. 11. ----- 3, 1, 125-128 = pp. 436, 7-439, 17; 3, 1, 130 = pp. 440,
 18-21; 3, 1, 132 = pp. 441, 2-11. ----- Cat. III. ----- *Moyā*
 (III, 1, 1).
- No. 12. ----- 3, 1, 129 = pp. 439, 17-440, 17. ----- Cat. III. -----
Tīsaya (III, 1, 1c).
- No. 13. ----- 3, 1, 131 = pp. 440, 21-441, 1. ----- Cat. III. -----
Kurudattaputta (III, 1, 1e).
- No. 14. ----- 3, 1, 133-136 = pp. 441, 12-446, 25. ----- Cat. III.
 ----- *Tāmali Moriyaputta* (III, 1, 2a).
- No. 15. ----- 3, 2, 143-145 = pp. 449, 28-454, 1; 3, 2, 147 = pp. 455, 5-25.
 ----- Cat. III. ----- *Pūraṇa* (III, 2, 1b).
- No. 16. ----- 3, 3, 149-153 = pp. 456, 9-458, 11. ----- Cat. III.
 ----- *Maṇḍiyaputta* (III, 3, 1).
- No. 17. ----- 5, 3, 182 = pp. 473, 14-29. ----- Cat. II. ----- AU.
 ----- *do āuyāim*, 2 (V, 3, 1).
- No. 18. ----- 5, 4, 187 = pp. 475, 24-476, 10. ----- Cat. I. -----
 ----- *Aimutta* (V, 4, 3).
- No. 19. ----- 5, 5, 201 = pp. 479, 17-480, 1. ----- Cat. II. ----- AU.
 ----- *veyaṇā*, 1 (V, 5, 2).
- No. 20. ----- 5, 6, 207 = pp. 481, 29-482, 5. ----- Cat. III. ----- AU.
 ----- *cakka-nābhi* (cf. V, 6, 5).
- No. 21. ----- 5, 8, 220 = pp. 486, 11-487, 23. ----- Cat. III. -----
Niyaṇṭhiputta (V, 8, 1).
- No. 22. ----- 5, 9, 225 = pp. 490, 2-22. ----- Cat. I. ----- *Pāsā-*
vacijjā therā (V, 9, 4).
- No. 23. ----- 6, 10, 254 = pp. 507, 10-22. ----- Cat. III. ----- AU.
 ----- *suha / duha* (VI, 10, 3).
- No. 24. ----- 6, 10, 256 = pp. 508, 2-11. ----- Cat. III. ----- AU.
 ----- *veyaṇā*, 2 (VI, 10, 3, cf. p. 128).
- No. 25. ----- 7, 9, 299-300 = pp. 522, 27-524, 17. ----- Cat. III.
 ----- *Kūṇiya Videhaputta* (VII, 9, 2).
- No. 26. ----- 7, 9, 301-303 = pp. 524, 17-527, 3. ----- Cat. III.
 ----- *Nāgaṇattuya* (VII, 9, 3c).
- No. 27. ----- 7, 10, 304-307 = pp. 527, 4-530, 9. ----- Cat. III.
 ----- AU. ----- *Kālodāi* (VII, 10, 1).
- No. 28. ----- 8, 7, 336 = pp. 553, 26-556, 2. ----- Cat. II. -----
 AU. ----- *eganta-bāla / eganta-pañḍiya* (cf. VIII, 7, 1).

- No. 29. ----- 8, 10, 353 = pp. 570, 14-26. ----- Cat. II. ----- AU.
----- *sīla* / *suya* (VIII, 10, 1).
- No. 30. ----- 9, 32, 370-378 = pp. 581, 21-594, 12. ----- Cat. III.
----- *Gangeya* (IX, 32, a1).
- No. 31. ----- 9, 33, 379-381 = pp. 594, 13-597, 12. ----- Cat. I.
----- *Usabhadatta* (IX, 33, 1a).
- No. 32. ----- 9, 33, 382-389 = pp. 597, 13-611, 23. ----- Cat. I.
----- *Jamāli* (IX, 33, 2a).
- No. 33. ----- 10, 4, 403 = pp. 616, 20-618, 14. ----- Cat. III. -----
----- *Sāmahatthi* (X, 4, a).
- No. 34. ----- 11, 9, 416-417 = pp. 626, 1-631, 5. ----- Cat. III.
----- *Siva* (XI, 9, 1).
- No. 35. ----- 11, 11, 423-426 = pp. 634, 17-636, 10; 11, 11, 431 = pp. 644,
28-645, 11. ----- Cat. III. ----- *Sudamsaṇa* (XI, 11, 1).
- No. 36. ----- 11, 11, 427-430 = pp. 636, 11-644, 27. ----- Cat. III.
----- *Mahabbala* (XI, 11, 3).
- No. 37. ----- 11, 12, 432-434 = pp. 645, 12-646, 26. ----- Cat. III.
----- *Isibhaddaputta* (XI, 12, 1a).
- No. 38. ----- 11, 12, 435 = pp. 646, 26-647, 28. ----- Cat. III.
----- *Poggala parivvāyaga* (XI, 12, 2).
- No. 39. ----- 12, 1, 436-439 = pp. 648, 1-651, 11. ----- Cat. II.
----- *Sankha* (XII, 1, 1a).
- No. 40. ----- 12, 2, 440-442 = pp. 651, 12-653, 26. ----- Cat. III.
----- *Jayanī* (XII, 2, a).
- No. 41. ----- 13, 6, 490-491 = pp. 688, 27-692, 3. ----- Cat. I. -----
----- *Kesi* (XIII, 6, 3).
- No. 42. ----- 15, 538-559 = pp. 708, 21-739, 22. ----- Cat. I. -----
----- *Gosāla* (XV, see p. 214).
- No. 43. ----- 16, 5, 575 = pp. 746, 15-747, 27. ----- Cat. III. -----
----- *Gangadatta* (XVI, 5, b, c).
- No. 44. ----- 17, 2, 594 = pp. 756, 5-16. ----- Cat. III. ----- AU.
----- *bāla* / *paṇḍiya* (XVII, 2, 2).
- No. 45. ----- 17, 2, 595 = pp. 756, 16-29. ----- Cat. III. -----
AU. ----- *jīv'āyā* (XVII, 2, 3).
- No. 46. ----- 18, 2, 616 = pp. 764, 5-766, 5. ----- Cat. III. -----
----- *Kattiya* (XVIII, 2).
- No. 47. ----- 18, 3, 617-621 = pp. 766, 6-769, 4. ----- Cat. III.
----- *Māgandiyaputta* (XVIII, 3).
- No. 48. ----- 18, 7, 631 = pp. 772, 20-27. ----- Cat. III. -----
AU. ----- *do bhāsāo* (XVIII, 7, 1).
- No. 49. ----- 18, 7, 633 = pp. 773, 17-775, 6. ----- Cat. II. -----
AU. ----- *Madduya* (XVIII, 7, 4).
- No. 50. ----- 18, 8, 639 = pp. 776, 23-777, 20. ----- Cat. III. -----
AU. ----- *eganta-bāla* / *eganta-paṇḍiya* (XVIII, 8, 2).
- No. 51. ----- 18, 10, 645-646 = pp. 779, 11-781, 20. ----- Cat. III.
----- *Somila* (XVIII, 10, 4).

§ 8. Tables.

Śataka 1

(uddeśas 1-10)

No. 1 = 1, 1, 8	I		
2 = 1, 6, 53	I		
3 = 1, 9, 75		II	AU
4 = 1, 9, 76	I		
5 = 1, 10, 80		II	AU
6 = 1, 10, 81		II	AU

Śataka 2

(uddeśas 1-10)

No. 7 = 2, 1, 90-95	I		
8 = 2, 5, 99		III	AU
9 = 2, 5, 106-110	I		
10 = 2, 5, 112		III	AU

Śataka 3

(uddeśas 1-10)

No. 11 = 3, 1, 125-128, 130, 132		III	
12 = 3, 1, 129		III	
13 = 3, 1, 131		III	
14 = 3, 1, 133-136		III	
15 = 3, 2, 143-145, 147		III	
16 = 3, 3, 149-153		III	

Śataka 4

(uddeśas 1-10)

Śataka 5

(uddeśas 1-10)

No. 17 = 5, 3, 142		II	AU
18 = 5, 4, 187	I		
19 = 5, 5, 201		II	AU
20 = 5, 6, 207			III
21 = 5, 8, 220			III
22 = 5, 9, 225	I		

Śataka 6

(uddeśas 1-10)

No. 23 = 6, 10, 254		III	AU
24 = 6, 10, 256		III	AU

Sataka 7

(uddeśas 1-10)

No. 25 = 7, 9, 299-300
 26 = 7, 9, 301-303
 27 = 7, 10, 304-307

III
 III
 III

AU

Sataka 8

(uddeśas 1-10)

No. 28 = 8, 7, 336
 29 = 8, 10, 353

II
 II

AU
 AU

Sataka 9

(uddeśas 1-34)

No. 30 = 9, 32, 370-378
 31 = 9, 33, 379-381
 32 = 9, 33, 382-389

I
 I

III

Sataka 10

(uddeśas 1-34)

No. 33 = 10, 4, 403

III

Sataka 11

(uddeśas 1-12)

No. 34 = 11, 9, 416-417
 35 = 11, 11, 423-426, 431
 36 = 11, 11, 427-430
 37 = 11, 12, 432-434
 38 = 11, 12, 435

III
 III
 III
 III
 III

Sataka 12

(uddeśas 1-10)

No. 39 = 12, 1, 436-439
 40 = 12, 2, 440-442

II

III

Sataka 13

(uddeśas 1-10)

No. 41 = 13, 6, 490-491

I

Sataka 14

(uddeśas 1-10)

Sataka 15

(no uddeśas)

No. 42 = 15, 538-539

I

Śataka 16
(uddeśas 1-14)

No. 43 = 16, 5, 575

III

Śataka 17
(uddeśas 1-17)

No. 44 = 17, 2, 594

III

AU

45 = 17, 2, 595

III

AU

Śataka 18
(uddeśas 1-10)

No. 46 = 18, 2, 616

III

47 = 18, 3, 617-621

III

48 = 18, 7, 631

III

AU

49 = 18, 7, 633

II

AU

50 = 18, 8, 639

III

AU

51 = 18, 10, 645-646

III

Śataka 19
(uddeśas 1-10)

Śataka 20
(uddeśas 1-10)

Totals of passages

classified as I, II, III

11

9

31